



# *THE JOURNAL OF THROSSEL HOLE PRIORY*

JUN 07 1982



VOL. IX, No. 1

JANUARY - FEBRUARY - MARCH, 1982



Throssel Hole Priory is a training monastery, parish church and retreat centre following the Sōtō Zen Buddhist tradition. The Priory is affiliated with Shasta Abbey, whose Spiritual Director is Rev. Rōshi Jiyu-Kennett, O.B.C., Abbess. Shasta Abbey, Headquarters of the Order of Buddhist Contemplatives of the Sōtō Zen Church, is located in Mt. Shasta, California, U.S.A. The Priors of Throssel Hole Priory are disciples of Rev. Rōshi Jiyu-Kennett and follow her teaching.

## *Throssel Hole Priory and Journal*

*The Journal of Throssel Hole Priory* is published as a service to people who are seriously interested in the practice of Buddhism. Through the Journal the Priory's members and friends share their understanding and meditation experience. We invite our readers to submit material arising from their practice of meditation to be considered for publication. Opinions expressed in each article are those of its author and do not necessarily reflect the views of the Priors. The Journal is published quarterly (or if less frequently with an equivalently greater number of pages).

PRIORESSES: Rev. Teacher Kinzan Learman, O.B.C.  
Rev. Teacher Andō Sacco, O.B.C.

TRUSTEES: Rev. Rōshi Jiyu-Kennett, O.B.C., Abbess  
Rev. Rōshi Jishō Perry, O.B.C.  
Rev. Rōshi Daishin Morgan, O.B.C.

# TABLE OF CONTENTS

To Our Readers.....	2
The Law of Dependent Origination Rev. Rōshi Jiyu-Kennett, O.B.C.....	3
The Flowers of Karma Rev. Teacher L.B.H. Kinzan Learman, O.B.C.....	8
A Letter from one of our Readers.....	11
Some Notes on the Six Worlds Rev. Teacher L.B.H. Kinzan Learman, O.B.C.....	12
Dependent Origination Rev. Rōshi Daishin Morgan, O.B.C.....	15
Wesak Announcement.....	24
Priory News.....	25
Books and Supplies Order Blank.....	29

Address Correspondence To:

The Priors,  
Throssel Hole Priory,  
Carrshield,  
HEXHAM,  
Northumberland,  
NE47 8AL  
(Telephone *Whitfield* (049 85) 204



## TO OUR READERS

It has come to our notice that there is a rumour circulating in some British Buddhist circles to the effect that Rōshi Kennett claims to have been Jesus Christ in a previous incarnation. As you can well imagine, this piece of information came as rather a surprise to us and to Rōshi Kennett, and we would like to clarify the matter. Put plainly, the rumour is totally false. Rōshi Kennett is not, nor has she ever claimed to be, a reincarnation of Christ (nor any other famous person). All of her insights into prior lives have been set forth straightforwardly in her book, How to Grow a Lotus Blossum, and none of them involve a karmic linkage with Christ. This statement has been inserted in our Journal with the consent of Rōshi Kennett, as it is her wish to make the truth about this rumour known clearly and openly.

We should like to take this opportunity to point out that an interest in who people "were" in prior incarnations can be detrimental to Buddhist practice. First of all, it completely misses the reason why past-life experiences sometimes arise in the course of Buddhist training. They occur so that one may learn from them so that one may become more aware of one's proclivities in this life and so that one may find the Middle Way between repeating the mistakes of the past and committing the equally harmful mistakes which are their opposites. Rarely does one know the name of someone with whom one has a karmic connection, as that is not germane to the purpose for which the awareness has arisen. Interest in finding past lives as famous people thus perverts the good for which <sup>such</sup> experiences naturally arise and serves only the interest of titillating our selfish ego. It is also based upon a misunderstanding of the complex workings of the Law of Karma, which rarely result in a simple one-to-one connection between a single living person and a single person who lived in the past.

For all of the above-mentioned reasons, therefore, let us hope that this notice sets the rumour to rest.

\* \* \*

## THE LAW OF DEPENDENT ORIGATION

Rev. Rōshi Jiyu-Kennett, O.B.C., Abbess  
of Shasta Abbey

*From a lecture given by Rev. Rōshi Jiyu-Kennett during the Rōhatsu Sesshin, December 1980, and reprinted with the kind permission of the Journal of Shasta Abbey.*

Homage to the Buddha,  
Homage to the Dharma,  
Homage to the Sangha.

In the history of the final attainment of one of Buddhism's great saints, the Venerable Phra Acharn Mun, is the following peice of information:- "From evening to late that night, the night of full final attainment, Venerable Acharn contemplated the Law of Dependent Origination, both during walking meditation and sitting meditation, in both its serial and reverse order, backwards and forwards again and again, traversing and re-traversing the great domain where ignorance and desire have been massing to create various aspects of suffering within the mind.<sup>1</sup> This was the most critical point of the battle in which he struck the death-dealing weapon of great-mindfulness and great-wisdom against ignorance, which is renowned for its most skilful tactics. Ignorance is clever, not only in its defensive manoeuvres, whereby it is adroitly evasive, but also in aggressive strategy, whereby it can launch a surprise attack upon its opponent with devastating results. What else, of course, is to be expected of one who has been reigning over the Great Kingdom of Rebirths and Redeaths from time immemorial, with the minds of sentient beings within its powerful grip? But in the life-and-death struggle with the Venerable Phra Acharn Mun that night, the powerful and crafty monarch of the Three Realms [the Lord of Ignorance] was helplessly dethroned. He was toppled and fell before the relentless strikes of the great weapon of great-mindfulness and great-wisdom [which is known at the Sword of Buddha's Wisdom]. His heretofore unchallenged authority, in the case of other worldlings, was challenged by the Venerable Acharn, and he was finally and absolutely defeated."<sup>2</sup>

1. The Law of Dependent Origination states that ignorance (step 1) conditions karma-formations (2), which condition consciousness (3), corporeality (4), five senses plus mind (5), impression (6), feeling (7), craving (8), clinging (9), process of becoming (10), rebirth (11), and old age and death (12). ed.

2. From *The Venerable Phra Acharn Mun Bhuridatta Thera*, compiled by the Venerable Phra Acharn Maha Boowa Nyanasampann o, Bangkok, Mahamakut Rajavidyalaya Press, 1976, pp. 114-115.



Too many people know of suffering's existence but they do not know its cause, nor do they know its cessation. The serial and reverse orders of the Law of Dependent Origination are in fact suffering's cause and the cessation of suffering. For, although Zen is often said to be a moment--a blinding flash--of understanding, Zen (which simply means 'meditation') is as much dependent upon the Four Noble Truths as is any other school of Buddhism. And those who practice meditation must go through the existence of suffering, suffering's cause and the cessation of suffering before they can use, to its full advantage, the Eightfold Path--which is really how to stay in the state of the cessation of suffering. So we should look at the Law of Dependent Origination as the Second and Third Noble Truths, with the moment of enlightenment--the moment of full acceptance--as that moment in which the full understanding of the Law of Dependent Origination is reached. Too many people have past-life experiences and do not realise that what they are seeing, hearing and feeling is, in fact, a reenactment of what took place in their own case concerning the Law of Dependent Origination (i.e., because such and such happened, such and such took place).

In the translator's notes at the end of Venerable Acharn's biography we find the following:- "The Law of Dependent Origination shows the conditioning and dependent nature of the uninterrupted flow of manifold physical and psychical phenomena of existences which we conventionally call the ego, or man, or animal, etc." This flow will be constant if one does not meditate deeply enough to find out its cause. When one sees what happened in one's past existences, one is able to trace many things. But it is constant going backward and forward, backward and forward that eventually reveals the complete cause. And this again is just as much true with Zen as it is with any other school of Buddhism.

At sometime in the past someone accidentally made the course of karma and, at least in all cases that I have seen, karma has been caused through very slightly saddened love. Because of this the chain of Dependent Origination is formed:- the rebirth-producing volitions or karma impregnations cause the conditioning of the future rebirths. Through the karma impregnations from past lives our consciousness in the present life is conditioned. Through this consciousness are conditioned the mental and physical phenomena of a human being (i.e., body and mind) or that which makes up our so-called individual existence. Through these mental and physical phenomena our five physical senses and our consciousness are conditioned, and these physical senses and consciousness are conditioned by the impressions that these karma impregnations have made upon us. And, because of these impregnations, our feelings are conditioned and, because of these feelings, craving and cling

ing rearise and thus the whole process of rebirth and redeath constantly continues.

Because of the slightly saddened love which did not understand real love, karma came about. But this slightly saddened love was not the sort of love that is found in the Unborn, the Undying, the Uncreated and the Unchanging. Rather it is the 'me' type of love--'I' am hurt, 'I' am saddened. To say 'slightly saddened love' is wrong but it is a term that everyone can understand. If we say that we were hurt because what we believed to be love was spurned, we are closer. If we had known true love, the love of the Unborn and the Undying, then such a mistake would not have been made. Getting past this slightly saddened love is one of the gravest barriers in training. It is so easy to mistake a really beautiful and genuine attachment for love. A person who is truly attached to helping his fellow men may well believe that this is genuine love and, when these fellow men are not as grateful as he thinks they should be, then he is hurt and starts making karma. A Bodhisattva can make the same mistake. He can see people who are turning away from the Teaching and try to chase after them because he loves them and wants them to have the Teaching, but this too is an attachment. In the true love that is the Cosmic Buddha's love, there is no attachment:- if someone comes, that is good; if he goes, that is his decision. There is complete free will in this.

In the time of Shakyamuni Buddha the unbelievers were allowed to depart just as they were in the time of Phra Acharn Mun who died in 1949. Any time someone tries to tell the Truth and get beyond the Love and Light Heresy<sup>3</sup>, there will be unbelievers. In this present day and age when social work has largely taken over or, at any rate, deeply over-shadowed the right occupation of the priest, it is hardly surprising that we find the Love and Light Heresy flourishing with such strength in this country. But it is deeply important to know that this is an attachment, however exquisite it may appear to be. I strongly suspect that the Love and Light Heresy is responsible for far more karma than any other heresy, although I have no statistics to prove it. This type of ignorance brings the karma process into being--which produces consciousness, craving, clinging and the whole process of rebirth. Because we are conscious, because we have a body, a mind that can

---

3. The belief that love is all, that enlightened man is not bound by the law of karma, that one need not face and accept one's humanity (one's human birth as well as one's particular karmic stream which contains the myriad aspects of previous existences). This belief can lead to gross irresponsibility. For a further explanation, see the article entitled "Cultivating the Willingness to Train" in the March-April 1981 *Journal of Shasta Abbey*. ed.



think and five senses, we continue the rebirth process. But here we have to remember with great care that the body and the mental mind with which we are blessed are also the means by which we can get away from our present cycle of rebirths and redeaths and get back to that exquisite state which we held before the ignorance took over. For it is through the aegis of this physical body that we are enabled to be here today and to sit in this hall for sesshin. And it is through the transcendence of thinking (i.e., the "neither trying to think nor trying not to think" of the Zazen Rules, just sitting without judgemental thought) that we find the way in. By transcending body and mind, which is the way of Zen, we can break this particular chain.

As we begin this sesshin we need to look at the 'coming from' and the 'returning to'. Only if we deal with what comes up in past life understanding completely rather than on a very shallow level and make sure it is not repeated, only if even the most beautiful things are seen in their true form without spurning them and without clinging to them (just understanding them and therefore being unbound by them), will we transcend thought and transform mentality into Buddha Mind. For it is transcending our human mind that we find the Mind of Buddha. By dropping our own personal likes and dislikes, by losing our own personal attachments, by being willing to give up the material rewards of this world ("Look what a lot I have done for charity; look what a lot I have done for society"), by giving up the results of our attachment to doing good and even to wanting everyone to be with the Cosmic Buddha, we can truly transcend thought and live in that place where the love of the Unborn, the Undying and the Uncreated exist. And only in that place can we do real good, completely ceasing from evil and doing good for others. In any other place all we do is continue the attachment to ignorance.

So, looking at the chain of Dependent Origination, the place to start during this sesshin is with the fourth and fifth steps: transcending this body and transcending this mind, for you will start the rebirth process all over again if you do not do this. If body and mind are not allowed to fall away naturally, then, as Dōgen says, you are doomed to another round. And who knows if you will be human the next time round? Too often people lecture on the Law of Dependent Origination and go all through it as an analytical study instead of realizing that the place to stop is at step number four. One must start doing something about transcendence, about knowing the Love and Light Heresy as the most insidious of all ignorances. I am frequently barraged with appeals to help this or that organisation. If I had a money tree that gave me millions I would not be able to satisfy those huge, gaping holes. But if I truly do something about myself, if each of us



truly does something about ourselves, then we can and will be able to give genuine help, even if only by the fact that some of us are not constantly being reborn and adding to the collection of karma.

During this sesshin, examine and reexamine forwards and backwards. Look at everything that happened in your past lives and in this life. Look at everything that you do and find out if perhaps there is not some bit of attachment there. Are you sure you are doing it for the right reason? Please look with great care. And then, having had a good look, consider what happened to the Venerable Phra Acharn Mun after his great understanding. His biographer says:-

"After a while, when the thunderous sound had died down, what remained of him was the absolute purity of the Dharma which bathed his body and mind and enveloped all the worlds. To him it was so breathless a wonder that it was indescribable to others. Whatever loving-kindness and interest there had been in teaching others now momentarily disappeared. This was because of the realization of the fact that Dharma at this level is so subtle, profound and wonderful that it would be practically impossible for most people to understand. [To know and to feel the love of the Cosmic Buddha which is your true inheritance, is something so far beyond anything that a human being who has not experienced it can imagine that it might do harm to even try to express it.] For a moment he hesitated to offer the Truth to others, being content with experiencing the wonders of the Dharma alone. He was overcome by gratitude towards the Buddha, who realized the whole truth and who proclaimed it for the sake of Deliverance.... Through respectful gratitude, he was moved to an insatiable recollection all night of the virtues of the Buddha and his excellence. But so profound is the Dharma that to preach it would be inviting harsh and hostile criticism from the unbelievers and, as a result, efforts in that direction would hurt rather than help others. [This was how he felt at the time. It was not until after he remembered that the same thing occurred to the Buddha himself and that, if the Buddha had not preached what He knew, he, Venerable Phra Acharn Mun, would not now have found the way, that he decided he would teach others.] He decided to bring the Buddha's message once again to those who would listen to it in earnest and with respect. There would be no point in teaching those who would not listen or who would listen without respect or interest or would merely listen out of curiosity, taking the Dharma for granted and treating it as merely commonplace [The Supreme Dharma, the love of the Cosmic Buddha, is only won after a series of very painful ordeals on the part of those who would go back and look at the mistakes of the centuries.] It was therefore useless 'dissolving' the priceless Dharma 'in the ocean' as one would dissolve a useless thing. It was for the sake of

those who are willing to listen that the Dharma was proclaimed. A physician prescribes a remedy for his patients with a view to curing them of their suffering and pain. But as long as they prefer living with their disease, they turn a deaf ear to the physician's advice."

If you wish to listen to my advice during this session go back and forth on what you have found out about yourselves over the years, on what you know of the karma you have inherited. It is not enough to go through it all once. You must see every single tiny root of suffering's cause if you would know the full cessation of suffering. This is absolutely imperative.

Homage to all the Buddhas in all worlds,  
Homage to all the Bodhisattvas in all worlds,  
Homage to the Scripture of Great Wisdom.

\* \* \*

## THE FLOWERS OF KARMA

Rev. Teacher L.B.H. Kinzan Learman, O.B.C.

*(Reprinted with permission from The Journal of Shasta Abbey, January-February, 1980 with slight revisions.)*

A woman who does not know of the symptoms of menopause may get worried by them when they start to happen. A woman who is forewarned of the symptoms of menopause still may be very uncomfortable. She knows what is happening is normal, however, so she does not need to worry about, or fight, the symptoms. Like this, training in Buddhism is not easy. There are times when the going is rough, when body and mind seem totally out of kilter. To experience this is normal. For a long time it was very difficult for me to put a sentence together, to speak more than by grunts. I have also found that to move in one direction or another was excruciating because the movement itself seemed to be a violation of that which is holy. And because of the pressures I was under and understood, it was excruciating to stand still.

My brain urged me to plough on--to pick one or the other direction and just do it, thereby ignoring the internal difficulties as too painful, as useless, unimportant, stupid. It told me that if I chose to do one thing, at least that much would be done. But I chose instead to grasp my will (for it had identified with the former course of actions) "to turn the stream of compassion within" by admitting the state I was in and by calling on Kanzeon for help.



I have often found myself thrown off the deep end of not knowing what to do outwardly. The kōan reappears: the tension between outer responsibilities, a planned course of action and an inner distress and discomfort. But I now have a better understanding of what is happening, of the mistake it would be to 'plough on' despite the distress and of the necessity of zazen at such times. For although what I set out to do is for the purpose of realizing Compassion, when such difficulties arise, it means that my realization of Compassion can now be *deepened* and *broadened*--by calling on Kanzeon, by meditating in the light of these new developments, by acknowledging suffering and allowing its cause to surface and being willing to find the way to its cessation.

This meditation is to "cast off body and mind naturally"--to cast off former intentions and their results--when you know vitally that there is more to be done, a better way, if, indeed, *all* beings are to be saved. Naturally does not necessarily mean painlessly and easily. For the one who meditates, the obstacles *do* dissolve. It comes of the person's own will correctly used.

The Biblical story of Job is an example of this casting off of body and mind. Job, afflicted by boils and disease, desertion by his loved ones and destruction of his wealth, asked and asked for the Lord to show him what he had done wrong. He looked at his life and could find no wrongdoing. At the same time, he resisted the accusations of his peers that he must be harboring some evil act. They accused him of pride and hypocrisy, and pointed to the afflictions as evidence that *he must be wrong*. Although Job fell into despair and confusion, he also maintained his faith in the Lord and in himself. After an intense struggle, Job received his answer: The Lord answered him by asking if he, Job, was God? Did he sustain the universe as does God? Job, seeing himself in the light of the greatness and kindness of the Lord for the first time, said: "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor *myself*, and repent in dust and ashes." (Job 42:5 and 6.) Job had lacked true spiritual humility (humility that does not make a person any less than he is--but instead, opens the person up to how much more there is). However, the Lord pointed out that Job's accusers did not "speak of me the thing that is right, as my servant Job hath." (Job 42:7.) Job's accusers were caught up in "Repent, repent! You are to blame for what is happening to you," when what was really happening was, 'Job, now it is time to go deeper!'

1. "Zazen Rules", *Zen Is Eternal Life*, Rev. Rōshi Jiyu-Kennett, Dharma Publishing, 1976, p.288.

It is written in the *Vimalakīrti Nirdeśa Scripture* of a goddess who sprinkled an offering of flowers over the Bodhisattvas and disciples who had gathered to listen to Vimalakīrti. The flowers fell to the ground from the Bodhisattvas, but stuck to the bodies of the disciples, no matter how much they tried to shake them off. Seeing the disciples' disgruntled attempts to shake off the flowers, the goddess turned to Śāriputra and asked him why they were behaving in such a manner. Śāriputra replied:

"I want to shake off these flowers which are not in the state of suchness [do not have the nature of Buddha]." The goddess said: "Do not say these flowers are not in the state of suchness. Why? Because they do not differentiate, and it is you (alone) who give rise to differentiation. If you (still) differentiate after leaving home in your quest of Dharma, this is not the state of suchness [you have not realised the immanence of Buddha Nature in all things.] Look at the Bodhisattvas whose bodies do not retain the flowers; this is because they have put to an end differentiation. This is like a man taking fright who invites trouble for himself from evil (people). So if a disciple fears birth and death, then form, sound, smell, taste and touch can trouble him, but if he is fearless he is immune from all the five sense data. (In your case) it is because the force of habit still remains that these flowers cleave to your body but if you cut it off, they will not stick to it."

Fearlessness arises out of knowing that there is nothing to fear, Buddha Nature is immanent in all things, is transcendent of all things. The results of acts based in fear usually reinforce the mistaken viewpoint of good and evil, life and death and become habitual, a karmic tendency. Greed, hate and delusion are a vicious circle--one feeding on the other. Meditate in the faith that the "flowers" of your karma do have the nature of Buddha. In this, one has to harness one's will gently and patiently.

\* \* \*

2. *Vimalakīrti Nirdeśa Sūtra*, Trans. Charles Luk, Berkeley, Shambala Publications, 1972, p. 74.



## A LETTER FROM ONE OF OUR READERS

*(The following is an excerpt from a letter we received from one of our readers and is reprinted with her permission).*

"...One of my main problems has always been in dealing with aggressive people and in the last two days I've been in the honored position of grappling with this kōan full tilt. I'd tried to 'help' a young pupil of mine and in doing so had written to some people connected with her education (or immediate lack of) that they were wasting her very precious and only too short time by arguing about facts that they could not be bothered or wouldn't check on. This had upset them and they decided to engineer a situation in which they could verbally attack me. I had to attend on behalf of the pupil so really couldn't avoid it. It was then I discovered Bowing--the article by Rev. Myōhō Harris, in the Journal Sept-Oct, 1979, and found page 12 absolutely relevant. An inner certainty grew and on arriving at the scene I found I could 'sit above' the attack and retain a stillness of unbelievable depth and softness. I felt so strong, so at peace, so certain it was all worth it. The interview took an amazing turn at the end and we are now very good friends--all the aggression evaporated! A crystal clarity evolved and I saw incredibly clearly what had been going on--that 'my pupil' had been busy handing out karma to us all and I'd accepted it! Dimbo! I'd compounded it, manured it, etc. etc. Still, I cut it down and am now on my guard for it.

'Bowing is responding to a need instead of reacting to a delusion. When greed, hate or fears arise, if we react by either indulgence or suppression then we are re-enforcing them and Mara has succeeded in keeping us in duality. However, if we bow to the pain and the temptation, if we just sit still with it, then we are able to hear what's really going on and that which needs to be done will arise naturally through the gratitude and compassion of Zazen. For to be still is an act of love, and through that stillness we see that within us which is causing the disturbance is really crying out for conversion.'

It's so obvious, why can't I see these things always?!!...

## SOME NOTES ON THE SIX WORLDS

Rev. Teacher L.B.H. Kinzan Learman, O.B.C.

I would like to explore some of the day-to-day pressures that we as human beings experience in the light of the Wheel of Life diagram. (For a partial rendering, see p. 17 of this Journal). I think it is significant that in the ring of the twelve steps of Dependent Origination depicted on the Wheel of Life, the pictures representing "becoming" and "birth" are most closely linked with the human realm, just as the ones for "thirst" and "grasping" are juxtaposed with the realm of the hungry ghosts, "feeling" and "contact" with the hells, "the five senses" and name and form" with the animals, "consciousness" and "karmic predispositions" or personal volition with the ambitious asuras, and "old age, death" and "ignorance" with the heavenly realm. Although all beings in the six worlds experience, are made up of, all twelve, we find that each realm has a different facet of the ONE kōan which characterizes or predominates it. In studying this diagram, noticing this has helped to highlight for me, some human qualities I often take for granted, that I do not always fully recognize as ground for mindfulness and meditation. I had no sense of the meaning of "birth" and "becoming" in terms of my training. Upon reflection, however, it became clear that, as human beings, we are preoccupied a great deal with "birth" and "becoming", i.e., with LIFE and with all the possibilities, the potentials, the complexities of our existence and with our choices within it. We concern ourselves a great deal with change and time. How much do we dwell in or run from the past and long for, work for, try to avoid some future condition? How often are we caught up in the excitement or pain which results from change and how easily do we try to manipulate or control events to our own ends? Once we find that control of changing events does not lead to lasting peace within ourselves, it is often the case that we take refuge in the opposite attitude of mind--characteristic of the animal realm--of exercising little if any control over oneself or one's environment. Once one state of mind is found to be unsatisfactory, it is not uncommon to go haring off into its opposite: beings in "hell", long for heavenly respite; those who are a bit too comfortable, begin to get bored or feel a bit guilty and go out looking for something that will make life meaningful. If changing one state of existence for another only allows us to forget past suffering or offers us hope of some future bliss without getting down to helping us in the present and forever, what is the answer to the pressures of everyday life for both humanity and the other five realms of existence?

Looking at the diagram again to see what suggestion it makes, it strikes me that the practise of the Six Perfections is



the key. For each being in each realm, for whatever walk of life we happen to find ourselves in, there is a means of training open to us which is, of itself, the expression of innate and essential Buddha Nature. The difference between the ordinary being and the trainee is the fact that the ordinary being has not yet begun to use the condition he is in at a conscious level, to find and express the perfection that is immanent within him and all things.

The perfection of the animal world is in Giving--as shown in the diagram by a bird which has been prepared for eating. Truly few are the animals that do not find themselves to be the meal of another in life, and all of the animals find their bodies to be used in death. Life is inextricably based on the death of, on the generosity of other beings. In *The Life of the Hasidim* it is said that "Help is no virtue, it is an artery of the universe."<sup>1</sup>

Confronted with the problem of extreme and seemingly unending suffering, the perfection of those beings who are in hell is in Patience. Patience is different than despair and resignation for it has as its heart acceptance. The beings of hell are given the opportunity to face and fully accept the karmic consequences of their actions. Greed, hate and delusion are beginningless and therefore, there can be no blame. One can, however, take responsibility for having personally perpetuated them. To practise patience means to fully recognize selfishness for what it is--the source of suffering--and to sit still with the faith that, by no longer identifying with it and not acting out of it, something much better is there and will become manifest. This is as the "Patient endurance of the Uncreate,"<sup>2</sup> of the Lord, of Truth, that is there--always there--for beings to choose over their own ways.

The Wheel of Life depicts all of the heavenly beings with musical instruments. Morality is the perfection of heaven--for to keep the Precepts is to find and express the harmonious relationship that exists between beings. Heaven is still part of the Wheel of Life, however, because there is still the delusion of a separate individual 'self' that keeps the Precepts. But it is by means of this 'self' that we transcend 'self', through the effort to do the best one can, through the effort to keep the Precepts, one really does come to see that 'self'--which every being exhibits--is in its essence, by its nature, in reality, Buddha.

1. *How to Grow a Lotus Blossom* by Rev. Rōshi Jiyu-Kennett, Shasta Abbey Press, 1977, p. 225.
2. *The Vimalakīrti Nirdeśa Sūtra* trans. by Charles Luk, Shambala Publications, Berkeley, 1972, p. 149.

Vigor, which can develop into devotion is the perfection of the ambitious asuras and the Wheel of Life shows not only those asuras who are engaged in battle to obtain by force the joys of heaven, but also, a number who have recognized the folly of the latter endeavour and have instead turned their attention, energy and devotion to the teaching of the Bodhisattva who is visiting their realm. It is "through the excellent power of Buddha," that we "Realise the Truth. Let us do only good for all living things that we may possess the True Mind. Let us do only Pure Deeds, that we may enter the peaceful world which is unchanging, Great Wisdom. Let us pay homage eternally to the Buddha."<sup>3</sup>

"The absolute "upright" holds, as it is, many phenomena within its own delicate balance..."<sup>4</sup> Meditation is as this and is the perfection of the human realm. We sit up straight and through Zazen within the midst of the often fumbling juggling act of everyday life, emerges the delicate balance of activity in stillness, and stillness in activity, the doing of our 'bit' within the context of infinity.

The hungry ghost is not satisfied with himself and thereby exhibits the perfection of Wisdom. Although misguided attachments compel him to insist on looking to others for fulfillment, the search of the hungry ghost, when converted, is the "...Buddha, going, going, going on beyond, and always going on beyond, always becoming Buddha. Hail! Hail! Hail!"<sup>5</sup>

Yama, Lord of Death, holds up a mirror within which we see ourselves. Zazen is as this mirror for, by doing it, we become much more aware of our inner life and how it both affects and is affected by our outer conditions. We become aware of how the worlds are a reflection of ourselves. Sometimes we get caught up in our thoughts--a 'human' tendency to allow mind function to predominate. At other times, we give much more reign to our will which may manifest in intransigence or ruthless concentration of effort and attention in one direction or another. This is the ambitious asura in us. Other times we cling to eating, sleeping, having sex and making ourselves comfortable, our animal nature limiting our consciousness of higher things. The hungry ghost us clings to the answers of the past. We wind up in a hell of physical pain and mental turmoil when, out of attachments, we persistently refuse to see the consequences of harmful activities of body, speech and mind. We get stuck in heaven when we go a certain distance in training, become pretty comfortable, and so stop. To see ourselves within the mirror of Zazen is Great Mindfulness. To express the Buddha within ourselves is Great Wisdom.

3. "Adoration of the Buddha's Relics", *Zen Is Eternal Life*, Rev. Rōshi Jiyu-Kennett, Dharma Publishing, 1976, p.314.

4. "The Most Excellent Mirror--Samadhi", *Ibid.*, p.281.

5. "The Scripture of Great Wisdom", *Ibid.*, p.278.



## DEPENDENT ORIGINATION

Rev. Rōshi Daishin Morgan, O.B.C.

(Reprinted with permission from The Journal of Shasta Abbey, November-December 1980.)

The Buddha's teaching revolves around some basic doctrines that profoundly describe the nature of suffering, suffering's cause and the path leading to the cessation of suffering. The doctrine of Dependent Origination is a detailed explanation of the cause and cessation of suffering. During the Buddha's Enlightenment, as He sat under the Bodhi tree, He saw that which causes beings to come into existence and through ignorance to create karma which in turn brings about the next existence, the whole being permeated with suffering. This cycle of birth and death has no end until the cause is seen and cleansed. The doctrine of Dependent Origination explains this cause, and shows how a being can find liberation from the cycle of birth and death.

The doctrine describes twelve mutually dependent stages in the arising and passing away of a being, a process known as the Causal Law.

What, brethren, is the causal law?

Conditioned by ignorance, activities [karma] come to pass;  
conditioned by activities--consciousness;  
conditioned by consciousness--name-and-shape;  
conditioned by name-and-shape--the six senses;  
conditioned by the six senses--contact;  
conditioned by contact--feeling;  
conditioned by feeling--craving [desire];  
conditioned by craving--grasping;  
conditioned by grasping--becoming;  
conditioned by becoming--birth;  
conditioned by birth, old age, and death--grief, lamenting, suffering, sorrow, despair. Such is the uprising of this entire mass of ill. This brethren, is called (causal) happening.

The above is the first half of the formula, the arising of "this entire mass of ill." The second half is the ceasing of  
1. *Kindred Sayings*, Vol. II (*Sanyutta-Nikāya*), Tr. Mrs. Rhys Davids  
Pali Text Society, London, 1972, pp. 1-2.

"this entire mass of ill" which runs:

But from the utter fading away and ceasing of ignorance (comes) ceasing of activities from ceasing of activities, ceasing of consciousness; from ceasing of consciousness, ceasing of name-and-shape; from ceasing of name-and-shape, ceasing of sense; from ceasing of sense, ceasing of contact; from ceasing of contact, ceasing of feeling; from ceasing of feeling, ceasing of craving; from ceasing of craving, ceasing of grasping; from ceasing of grasping, ceasing of becoming; from ceasing of becoming, ceasing of birth; from ceasing of birth, old age and death, ceasing of grief, lamenting, suffering, sorrow, despair. Such is the ceasing of this entire mass of ill.

Having once arisen the cycle will continue indefinitely until the causes are cured. This teaching takes for granted that those receiving it both understand and accept, at least as a working hypothesis, the doctrine of rebirth. Liberation in this life is possible, but in order to achieve it the cycle must be broken by the eradication of ignorance and the other eleven links in the chain. Otherwise the cycle will continue for life after life, for a particular karmic stream, until a being cleans up all the past and present karma that has resulted in these existences and thus able to again be fully one with the Cosmic Buddha. (See *How to Grow a Lotus Blossom* and *The Book of Life*, Book One, by Rev. Rōshi Jiyu-Kennett for a detailed explanation.)

The doctrine of Dependent Origination is often illustrated in diagrammatic form. (See next page).

Greed, hate and delusion (or lust, anger and stupidity) are in the center as the prime movers of the cycle. On the outside of the circle are the twelve links in the chain. These twelve links are what bind us to the six worlds of rebirth, i.e. the six potential states in which a being can be reborn. The whole picture makes up the "Wheel of Life" which is usually depicted as having been swallowed by Yama (the personification of impermanence) and is the symbolic rendering of "Samsara," the unliberated state of living in the world as an unseeing being, blown around by the wind of karma.

Let us take a more detailed look at each of the twelve links. The first two, *ignorance* and *activities*, are often linked together as causes anterior to this life. Ignorance as inherited from the beginningless past led to the activities of previous

2. *Kindred Sayings*, Vol. II, p.2.



*Inner Circle - Driving Force*

*Next Circle - Six Realms of Rebirth*

*Outer Circle - Twelve Links of Dependent Origination*

lives which being rooted in ignorance were productive of a karmic wake. This karmic wake, or unresolved greed, hate and delusion, began to manifest itself again in the form of a new being so that the karma could either continue its course until its energy was spent, or be transcended by the being who inherited it. More on how this can happen in a moment.

The first element of the new being is *consciousness*. According to Buddhist doctrine, consciousness comes into being at the moment of conception. This consciousness might be termed rebirth consciousness, as it is that which leads directly to the formation of the next link, *name and form*, i.e. the body and mind evolving within the womb. In pictorial representations of this doctrine, name and form are often represented as a boat with four passengers. The boat itself represents form, i.e. body, with consciousness at the tiller, and sensation, thought, activity as the other three passengers. Together these five elements make up what are known as the five skandhas, the five components of a human being. It



would be possible to spend weeks reading all that is in the scriptures analysing the five skandhas but the following is intended to give a brief idea:

1. Form--- physical body;
2. Sensation -- perception of external things;
3. Thought -- conception, or ability to distinguish;
4. Activity -- function of mind regarding good and evil like and dislike;
5. Consciousness -- directive or controlling mind and will

These five skandas are what the Scripture of Great Wisdom refers to as being "in their self-nature, void, unstained and pure," when seen by "one with deepest wisdom of the heart that is beyond discriminative thought." Here we are talking about one link leading to the next and so on, almost as though there were a preordained destiny involved, and yet the Scripture of Great Wisdom states clearly that all this is "void, unstained and pure." We have seen that it all arises out of ignorance, karma, rebirth, consciousness, etc., and still it IS "void, unstained and pure."

Another way of describing name and form is the three-fold division of "body, speech and mind." In the esoteric teaching (i.e. that teaching which requires meditation in order to understand), body is the body of Buddha; speech, the voice of Buddha; and all thoughts, the thought of Buddha. This view arises from the doctrine that the body, speech and mind of all beings are identical with that of the Buddha, but illusion has hidden this Buddha Nature.

Following name and form, the next link comprises the *six sense organs* on the verge of birth. The six senses are the five physical senses plus mind. The next stage of development is *contact* where in early childhood, intelligence is limited to contact or touch. As the child develops receptivity or *feeling*, budding intelligence and discrimination evolve. So far we have the innocence of childhood, the naive mind that although it has an origin for its psycho-physical being in ignorance and karma, still "void, unstained and pure," a manifestation of Buddha Nature. Then comes *thirst* or *desire*. This thirst or desire is not inherently evil but because of the inherited karmic tendencies and the environment of greed, hate and delusion (i.e. the world) in which the child grows up, innocence is lost. With the loss of this naive mind *grasping* arises. This includes the urge for sensual existence, the establishment of selfishness. Grasping is attachment to that which we desire and the rejection of that which we do not desire. It is also attachment to a fixed idea of what we are or are not. And yet, even though we have lost

3. Paraphrased from *A Dictionary of Chinese Buddhist Terms*, E. Soothill and L. Hodous, Buddhist Culture Service, 1977, pp. 126, 150, 151.

touch with the pure, unstained state by immersing ourselves in "self," we can convert our grasping through meditation into all-accepting love.

Although we all have ignorance and karma as a background, we are not bound by them. Tendencies to act in a certain way will show themselves, and yet we are not the slaves of karma. We can choose to act out these tendencies and continue the wheel of suffering or choose instead to train ourselves, transcending and purifying the karma. By making the Precepts our blood and bones we can put a stop to the whole cycle of birth and death.

There is no intrinsic "sin" in being human. Because we have a body we feel hunger, thirst, sexual desire and a need to receive and give love and appreciation. There is no problem here so long as it is purely: "When hungry, I eat when tired, I sleep." However, once we slip on the razor's edge between desire and grasping, then selfishness is established by getting greedy for food, indulging in sex, becoming attached to our nice, cozy dwelling, feeling a "need" born of imagined inadequacy that demands other human beings to bolster our sagging egos, and much more. All we have to do is meditate a little in order to see how selfishness arises.

In the Four Noble Truths the Buddha states that 1) suffering exists; 2) the cause of suffering is attachment, grasping; 3) there is more than our selfish selves; there is an Unborn, Undying, Uncreated; and finally, 4) the way to the Unborn can be found by means of the Eightfold Path (i.e. the Precepts). This link of attachment, of grasping, is the cause of the whole process because it is that which cements us to the course of previous karma and creates more karma, thus continuing the cycle of suffering.

A being, experiencing the intensity of feeling, knows pain and pleasure, and as soon as grasping arises, seeks pleasure and tries to avoid pain. This mistaking "pleasure" for our real goal in life is a prime cause of suffering. We seek what we believe is pleasurable, going after that which seems most attractive. However with faith, we can leave the superficial attractions and devote ourselves to the, at first, less obvious path of training which leads to what is our real "Heart's desire." This is equally so with avoiding pain. It can hurt to see delusions, but if we always avoid pain we will never see clearly. Pleasure and pain are inevitable, given the nature of our being. Grasping is not inevitable. There is no problem if we enjoy pleasures without clinging and do not shy away from pain but remain in meditation during both.

Once we have reached the point of grasping, we have said, "I am apart from the rest of the universe. I must grab for me! I must have!" We generate a selfish sense of identity that must be supported from the outside with all manner of "things"--so-called love, respect, position, comforts and satisfactions of all kinds, all the things that reinforce the selfish self. At death the momentum of self gives rise to *becoming*, the next link in the chain. All the karmic energy of unresolved grasping gives rise to another psycho-physical being in one of the six realms of existence, depending on the particular karma. Buddhism teaches that if the nature of attachment was doing good works then rebirth might be in the deva or heaven realm; or if it was a matter of attachment to lust then rebirth might be in the animal realm. Wherever will be most conducive for the karma to be cleansed will be the place of rebirth. *Punishment is not involved.*

*Birth is of itself the cause of old age and death, grief, lamentation and despair.* Although within this life we can train ourselves out of grasping we will still be subject to the karma of killing living things such as plants in order to survive. We will still as long as we have a body be subject, albeit accidentally, to causing a certain amount of suffering to others and to suffering "decay, decrepitude, breaking up, heaviness, wrinkling of the skin, shrinkage of the life span, over-ripeness of the faculties" and death. At death our ignorance of the working of the cycle, our unawareness that grasping has caused this mass of ill, continues, giving rise to the formation of activities or aggregates (karma) that in turn produce the rebirth consciousness that brings about the formation of name and form and so on, around and around.

Another way of looking at Dependent Origination comes from considering the following quotation in the Visuddhi-Magga.<sup>4</sup>

Strictly speaking, the duration of life of a living being is exceedingly brief, lasting only while a thought lasts. Just as a chariot wheel in rolling, rolls only at one point on the tire and in resting rests only at one point, exactly in the same way, the life of a living being lasts only for the period of one thought. As soon as the thought has ceased the being is said to have ceased. As it has been said: The being of a past moment of thought has lived, but does not live, nor will it live. The being of a future moment of thought will live, but has not lived.

4. *Buddhism in Translations*, Vol. III, Tr. Henry C. Warren, Harvard Oriental Series, 1963, p. 150.



nor does it live. The being of the present moment of thought does live, but has not lived, nor will it live.

We are renewed each moment. Each moment we go through the cycle of Dependent Origination and either continue karma, being reborn the next moment, or else break the chain by choosing the path of the Precepts over craving. We do not have to wait for death to verify this process. It is happening for us right now. Impermanence when understood in this way is one of the greatest gifts we have--it means we can become Buddha.

The following diagram summarizes the above:

Past Lives	1. Ignorance 2. Activities (Karma)	Causes of Present Life
Present Life	3. Consciousness 4. Name and Form (Five Skandhas) 5. Senses 6. Contact 7. Feeling 8. Desire 9. Grasping 10. Process of Becoming	Results of past karma but need not be productive of future karma, provided the cycle is broken <hr/> Present causes of karma leading to 11 and 12
Future Lives	11. Rebirth 12. Old Age and Death	

It is interesting to note that the Buddha, when questioned about the origin of suffering and the origin of pleasure and pain, specifically stated that they are not wrought by oneself, by another, nor by self nor other, nor does suffering arise by chance, nor is suffering non-existent. The Buddha is one who knows and sees suffering. He goes on to say, "To you, Kassapa, the Tathāgata Buddha, not approaching either extreme, teaches the Norm by a middle (way):--conditioned by ignorance, activities come to pass; conditioned by activities, consciousness comes to pass; thus arise name and shape, sense, contact, feeling, craving, grasping, becoming, birth, decay and death, grief, suffering.... But from the utter fading away and ceasing of ignorance, our activities, consciousness, etc. cease. Even such is the ceasing of this entire mass of ill." The message is clear: don't blame yourself or others. Simply accept the situation and work on doing some-

5. *Kindred Sayings*, Vol. II, p. 16.

about ignorance. Through seeing clearly, repulsion arises for grasping and grasping is allowed to fade away.

Elsewhere in the same scripture the Buddha is quoted as saying that all the twelve steps of Dependent Origination are "impermanent, conditional, arisen causally, are by nature withering away, passing away, fading away, coming to an end." What we have to do is stop feeding the cycle (i.e. cease from evil) and the cycle will come to an end of itself. In the *Sanyutta-Nikāya* the Buddha also propounded the causal steps that lead to liberation, a rather neglected corollary to the usual rendering of Dependent Origination:

...And what is that which is the cause of liberation? Passionlessness is the answer. Yea, I say that passionlessness is causally associated with liberation.

And what is that which is the cause of passionlessness? Repulsion is the answer. Yea, I say that repulsion is causally associated with passionlessness [repulsion in the sense of being repelled by the state of grasping in oneself].

And what is that which is the cause of repulsion? The knowledge and vision of things as they truly are is the answer....

Concentration is causally associated with the knowledge and vision of things as they truly are,  
happiness is causally associated with concentration,  
serenity is causally associated with happiness,  
rapture is causally associated with serenity,  
joy...with rapture,  
faith...with joy,  
suffering...with faith,  
birth...with suffering and so also is grasping with becoming,  
craving with grasping,  
feeling with craving,  
contact with feeling,  
the sixfold sense-sphere with contact,  
name-and-shape with the sixfold sense-sphere,  
consciousness with name-and-shape,  
activities with consciousness,  
ignorance with activities.<sup>6</sup>

6. *Kindred Sayings, II*, p. 25-26.



The turning point in the above description is *faith*. Suffering comes with birth. If we use suffering as a training-ground we build faith, and all the rest will follow, provided we continue to train, i.e. see grasping whenever it arises and let it go. Gradually repulsion for all forms of grasping begins to establish itself simply by seeing the grasping for what it is, and so we come to KNOW we do not want any more of it. Thus we approach passionlessness (i.e. no longer being bound by the passions) and finally liberation.

Faith is the willingness to follow our innermost being, that which recognizes Truth. Our brain is not the instrument that can know Truth. Having faith is taking the next step in training which is to do the next, usually very simple, action that we know to be right. Our brain may be presenting all kinds of data, arguments and confusion but a quiet feeling inside knows what is right. Following that feeling is the act of faith. Having acted on it there is a resulting karma of less confusion, greater assurance and stronger awareness of that innermost being. Then as the successive steps in training arise we know more clearly what faith is, having acted on it in the past: in this way faith grows. Suffering is the karmic consequence of acting out of delusion. Because suffering is painful we look for something certain within the confusion. Thus suffering itself points us towards faith. With faith comes joy, rapture, serenity, happiness, concentration, the knowledge and vision of things as they truly are, repulsion, passionlessness and liberation. All these positive states begin to appear as we convert ignorance, karma, grasping and becoming.

Training is gradual. As we get stronger the more deeply imbedded karma can begin to surface in order for it to be cleansed. Seeing greed, hate and delusion is never pleasant, but within it is the increasing knowledge of that innermost Lord, the Cosmic Buddha.

As our knowledge of the Cosmic Buddha increases the realization comes that this knowledge is really love and expresses our longing for Him. This longing first appeared as the desire to get away from suffering. In ignorance we looked in the wrong direction and tried to find external cures thus causing the wheel of suffering to continue to roll. Even within the rolling of the wheel of suffering the Buddha sits in meditation and is never separate or apart. Looking again at the Scripture of Great Wisdom, we find:

The Holy Lord, great Kanzeon Bosatsu,  
Knew that the skandhas five were, as they are,

In their self-nature, void, unstained and pure.

And then at the end of the Scripture comes:

O Buddha, going, going, going on  
Beyond and always going on beyond,  
Always BECOMING Buddha. Hail! Hail! Hail!

I would like to add a note on why Buddhism bothers with such doctrines and analysis. What purpose is there in analysing into twelve sections that which makes a person suffer? The analysis helps to see clearly by pointing out the factors involved. Our job is to internalise the doctrine by seeing within ourselves our own karmic tendencies, graspings and attachments so that the energy of "becoming" that results from these causes can be converted into the fires of training. The causes of suffering are not simple, and neither is this doctrine. If the analysis confuses you or even if you understand something of it, leave it on slow boil, go about your training and gradually it will cook.

\* \* \*

#### Throssel Hole Priory Programme Spring and Summer 1982:

##### Weekend retreats:

May 28-30

June 18-20

July 2-4, 9-11

July 30-August 1

August 6-8, 20-22

##### Sesshins:

August 26-31 Denkōe

#### FESTIVAL OF FLOWERS (WESAK)

We would like to invite you and your families to our Wesak celebration on May 9th. Especially in this festival, children are included and we would welcome participation this year. It is traditional for them to dress up as Bodhisattva princes and princesses, following in the footsteps of Shakyamuni. The meaning of this is that, as parents, we care for our children with everything that the world puts at our disposal, whilst remembering that the real gift does not lie in the riches and powers of worldliness, but in the Transmission of the Buddha's Path and its fruits. The day's festivities will conclude with a 'potluck' feast. I hope that many of you will be able to come.



## PRIORY NEWS

Priors: After a year's term as a Prioress, R.T. Andō, returned to Shasta Abbey for a four month stay last September. Before going, she spent some time on the "continent" leading retreats in Holland and in Germany, and gave a public introductory lecture in Southsea. During her absence Rev. Teacher Kinzan was assisted in running the Priory by many of the congregation members who pitched in by doing car maintenance, shopping, accounting, zafu sewing and taking care of the cooking and other extra duties during retreats. Our grateful thanks for all this extra help. We hope that those of you involved find this means of "turning up the fire under your training" to be as valuable as the services rendered. We are glad to say that Rev. Teacher Andō returned safely in mid-January.

Nehan: Members of the Tyneside and Lancaster Zazen Groups joined us for the Festival of Nehan--Shakyamuni Buddha's Parinirvana on February 14th. We are reminded that the Buddha encouraged those who were present at that time, to rejoice with Him, at His final passing away.



Placing offerings in front of the Buddha during the Nehan Ceremony

Naming Ceremony: The child of Julia Langley and Arthur Abbie was blessed in a Naming ceremony held at the Priory on December 12, 1981.

Outside retreats: We were glad for the invitation to hold Zen meditation workshops for the Oxford and Lancaster University Buddhist Societies this winter. Attendance was good at the Oxford meeting on January 28th including not only newcomers, but also a number of 'old timers' who had not been able to come up to the Priory in recent times. There seems to be growing interest in Buddhist meditation practise in the Lancaster area--both on the university campus, and in the wider Lancaster community. Rev. Teacher Andō recently gave two introductory talks on Zen training in Newcastle as well. One was on March 17th and was sponsored by the Newcastle University Buddhist Society; the other was given on the following day as a part of a course at the Workers Education Association.

Three very successful introductory weekend retreats were held outside the Priory since the new year. The Southsea Zazen group sponsored a retreat on January 29-31 which was led by Rev. Teacher Kinzan. We are considering hiring facilities for future retreats organized by the Southsea group as using a private home has limited retreat numbers to 14 people. If anyone has any suggestions for such facilities in the far south (i.e. London and south of it), please contact Mr. Peter Lavin, 36 Castle Road, SOUTHSEA, Hants. PO5 3DE, tel. 0705 754490.

Rev. Teacher Andō conducted a retreat on February 5th-7th at Fernyhalgh, Lancashire and one at the Salisbury Centre, in Edinburgh on the weekend of February 19-21. The retreat in Edinburgh was preceded by an evening introduction to Zen practise. Mr. Paul Taylor, 24 Leachfield Road, GALGATE, Lancaster, LA2 0NX, tel. 0524 751957, would be interested in information on retreat facilities in the Lancaster area, as well.



Lancaster retreat members

Upcoming Retreats: Rev. Teacher Kinzan is scheduled to travel to Dublin on the weekend of the 14th-16th of May. There may be a workshop on the Thursday before the retreat. For further details, please contact Fr. Philip McShane, O.P., St. Mary's Priory, Tallaght, Co. Dublin, EIRE. Rev. Teacher Andō will be leading the Spode House Zen retreat this year to be held from the 16th-21st of July. The retreat at Spode House is especially designed to meet the needs of people of other religious traditions who would like to learn zazen. Throssel congregation members are most welcome too. For more information, please contact Fr. Colin Carr, O.P., Warden of the Spode House Conference Centre, RUGELEY, Staffs., WS15 1PT, tel. (0543) 490112.

Animals: We have seeded Josie's nest with some fertilized goose eggs obtained from one of our neighbors, in the hopes that she will hatch some kindred company. She has been very conscientious in tending her nest, so, there may be goslings in about 5 weeks.

Maintenance: We are glad to report that some of the projects outlined in the Oct-Nov-Dec 1981 Journal have been completed. Three fine new doors have been installed in the Zendō-Dining Hall building and on a storage shed, a wood storage area has been built and the joinery work for enclosing the staircase has been completed. We are still planning on replacing the Lay Common Room woodstove chimney, but will have to hold off insulating the Zendō ceiling until after we manage to put up a new waterproof roof. Because of the expense of the latter, we doubt we will be able to afford it in the near future.

Gifts: Many thanks to those of you who sent gifts along during the holiday season. There were eight trainees who stayed on after Rōhatsu sesshin, plus another who joined us later for the holidays and Buddha's Birthday celebration. In addition to a Christmas 'pud' and several Christmas cakes and vegetarian "mince" pies, gifts over the past months have included jams, chutneys, assorted nuts, grains and other food items, as well as candles, garden herbs and plants, paint, furniture, a second hand TV set and a 1972 Triumph automobile. Several trainees have started to bring up scrap wood for the woodstove which has been a great help to our fuel bills. We have also received on loan a number of power tools for the recent joinery work which the Priory was lacking or having repaired.

The Priory could use the following items, either new or second hand. We could probably arrange for transport.

Furniture and household: a desk, a number of table and floor lamps and a large folding clothes drying rack.

Sacristy: brass food offering bowls--in particular 2 large bowls for the main altar and a few smaller bowls for the



other altars.

Garden: garden hose, garden hand tools and shovels, young vegetable plants for planting out in May and strawberry runners for planting in the autumn.

Building and Maintenance: heavy duty hammer drill, heavy duty belt sander, jacking plane, smoothing plane, large wheel brace and bits, door clamps, spirit level.

Kitchen: heavy duty food grinder, small to medium size, heavy base cooking pots with lids, suitable for Aga cookers, a large refrigerator with a sizeable freezing compartment.

Office: Scratch paper such as computer print-out sheets that are blank on one side, etc.

Firewood: a good chain saw, scrap wood, newspaper.

News from Shasta Abbey: We are very pleased to announce the progress in training of two former Throssel trainees. Peter Bonati of Newcastle-upon-Tyne was ordained by Rev. Rōshi Jiyu-Kennett, Abbess, on December 20th and Gill Fisher of Bradford became a postulant on the same day. Peter was named Hōun Peter; Hōun is the monastic family name given by Rōshi Kennett to her disciple which translates as "Dharma Cloud"; Peter means "rock", expressing the unshakeable resolve to train oneself. Rev. Rōshi Jiyu-Kennett has begun to offer the new monks Western ordination names whose meaning express spiritual qualities.

Rev. Chūshin Passmore and Rev. Saidō Kennaway, successfully performed the Chief Ceremonies of the Monastic Term (Kessei) on January 15th and 16th, respectively. These particular ceremonies qualify a monk to become an Abbot or Abbess of a temple in his or her own right. Rev. Chūshin's Chief Junior, Rev. Alexis Barringer, was examined at the same time, as was Rev. Mugō White (also a British trainee), who was Rev. Saidō's Chief Junior. The final scripture recited by the new Abbot reminds us that All is Immaculate despite worldly appearances and that the Way of Truth is found only through humility.

We live in the world as if in the sky,  
Just as a lotus blossom is not wetted  
By the water that surrounds it.  
The Mind is Immaculate and beyond the dust.  
Let us bow to the Highest Lord.

The Abbey Journal goes on to say that all those involved in these ceremonies did very well. We offer them our congratulations as we do to Rev. Peter and Gill.

PRIORY BOOKS AND SUPPLIES  
ORDER BLANK

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

<u>NO. OF</u>	<u>ITEMS</u>	<u>PRICE</u>
	Zen is Eternal Life _____	£ 7.00
	Zen Meditation _____	2.15
	How to Grow a Lotus Blossom _____	5.35
	The Wild, White Goose, Vol. I _____	4.40
	The Wild, White Goose, Vol II _____	5.35
	The Book of Life _____	6.00
	Selling Water by the River _____	3.00
	Shasta Abbey Book of Ceremonies _____	1.45
	Shasta Abbey Psalter _____	1.10
	Becoming a Buddhist _____	-.85
	Death and Rebirth _____	1.25
	Kyojūkaimon and Commentary _____	-.55
	Buddhism and Respect for Animals _____	1.60
	Recipes from Shasta Abbey _____	1.45
	Shasta Abbey Books and Gifts Catalogue _____	1.05
	Laurel's Kitchen (Vegetarian Cookbook) _____	6.70
	Throssel Hole Priory Journal Subscription _____	4.25
	Scriptures and Ceremonies: Choir Tape _____	5.55
	The Art of Meditation--Rōshi Kennett (1 tape) _____	3.50
	The Delusion of Illness and Death (4 tapes) _____	13.25
	Meditation and Sōtō Zen (12 tapes) _____	37.35
	Calligraphies of Zen sayings: Large _____	1.00
	Small _____	.70
	Kōhō Zenji Portrait (photograph) _____	.95
	Portrait of Rev. Rōshi Jiyū-Kennett (photograph) _____	.95
	Wheel of Life Poster _____	1.70
	Jizo Bodhisatva Print _____	.70
	Tibetan Drawings and Prints _____	.50
	Meditation cushion - Regular Size - Stuffed _____	6.60
	- Unstuffed _____	3.25
	Large Size - Stuffed _____	8.25
	- Unstuffed _____	3.75
	Wheel of Life Poster _____	1.70
	Pine Incense (sticks) - One Bundle _____	.55
	- Box of Ten Bundles _____	4.15
	<b>TOTAL</b> £	

The above prices include postage and packing; they reflect the cost as if only one item is sent. If several items are sent together, a refund of excess postage will be included. All prices are subject to change without notice due to the changing value of Sterling against the dollar. Make cheques payable to: THROSSEL HOLE PRIORY.



Throssel Hole Priory

Carr Shield, Nr. Hexham, Northumberland NE47 8AL

PRINTED PAPERS -

REDUCED RATE



Graduate Theological Union library

Serials Dept.

2400 Ridge Road

Berkeley, CA 94709

U.S.A.





Graduate Theological Union Library

---

Journal of Throssel Hole Priory

Vol. 9, nos. 2 and 3

Never published

